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5. *ekfaw čema' ṭejren ḳalab râseh al-ḥûm*
bfeğğen 'amîḳ w-lâ jindara' wên ḥâmi
6. *adna' manâzelhom šeṭâṭa w-lamlûm*
w-aḳṣa' manâzelhom medâḥ an-na'âmi
7. *elja lefejt ad-dire aṣḥâb min ḳowm*
ehreğ tara' ḥamṣ ar-rağâl al-'elûmi.

1. I lament for my kinsmen, O people! I am not among those who are abused,
For I think that one who laments for his kinsmen deserves not abuse.
2. I reached the spot where the herds used to rest and where my heart was light,
Where stood the tents of beloved friends and uncles.
3. This is the fireplace with the small pit half covered in,
And the spot where so often rested the coffeepots from Damascus.
4. Here always were tied up their horses
With the white circle round their eyeballs and their heads almost four-cornered.
5. They departed like a falcon whose head has been turned by yearning for flight, circling
Above a broad ravine, so that no man can tell where it flies.
6. Their nearest camping places are between Šeṭâṭa and Lamlûm,
Their farthest where the ostriches are hatched.
7. If you reach their territory, bring tidings unto my friends who are amid enemies.
Behold! tidings are for men what *ḥamṣ* pastures are for camels.

The poet was a negro encamping with the 'Amârât, who fell in love with a Bedouin woman and was driven away by her relatives. They threatened him with death if he returned to their encampment. The poem was recited by Ḥmâr abu 'Awwâd. It may be interpreted thus: the poet longs for his friends. He visits the place where he was last encamped with them, remembers and laments, not knowing when and where he will meet with them.

Verse 2. *Ḥullân* here means the negro's faithful friends and also his beloved. *'Amâmi* are the Bedouins with whom he encamped and whom he served, for every negro has among

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the Bedouins a family whom he serves and whom he calls his uncles. 3. In the men's compartment a small pit varying in shape and size is dug for the fire, so that years afterwards it shows who had encamped there previously. 4. Some clans have a preference for horses whose eyeballs vanish in a white circle; they call them *ḥowḳa'*. 6. Šeṭâṭa and Lamlûm are settlements in Irak. Ostriches are hatched in the Nefûd southeast of Šeṭâṭa. 7. The plants upon which the camels thrive best are called by a single word, *ḥamż*.

1. *'Ajni ğezat 'an nowmiha bân al-aṣbâḥ*
   w-'ajni ğezat 'an nowmiha w-asharatni
2. *ğît al-manâzel rab'ana w-ğît al-emrâḥ*
   w-laḳejt marka' delâlahom ḏakkaratni
3. *jâ dâr lâ tebčîn amren maża' w-râḥ*
   dowr as-sene jâ dâr erğîhom etni
4. *fâraḳatni jâ dâr čal-bedr w-enlâḥ*
   jowm erḥalat jâ dâr mâ šâwaratni.

1. My eyes have had enough of sleep, morning has appeared;
   My eyes have had enough of sleep and have awakened me.
2. I went into the encampment of our comrades and to the spot where the herds had passed the night,
   And I found where their coffeepots had rested, and these brought back much to my mind.
3. O camping place! mourn not for the thing which has passed away and vanished;
   After a year, O camping place! hope and wait.
4. She left me, O camping place! like the full moon when its luster wanes.
   And when she departed, O camping place! she asked not for my counsel.

The poet was a member of the Fed'ân tribe, who went on a warlike expedition against the Šammar. He was wounded and taken prisoner, and when he had fully recovered he returned after about six months. His wife, of whom he was very fond, had fallen ill and died. Having learnt of his grievous loss, the Fed'âni hastened to the camping place where he had last been with his wife and described his memories in a long poem, of which Blejhân communicated this fragment to me.

In verse 4 *jowm erḥalat* has the same meaning as *jowm mâtat* (or *râḥat*), she died, passed away.